

Mystic features in works of Fayyaz

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Abstract:

Hakim Molla Abdolrazzagh- Ibn-e-Ali Lahiji, Fayyaz-e-Lahiji, was among prominent Shiat philosophers and orators. He learned philosophy in classes of a famous philosopher called Molla Sadra and he was one of his best students. Always outstanding philosophers and orators have had their own line of thought and they held independence in thought. Although Hakim Lahiji was a student for Mirdamad and Sadrolmotaalehin, he had never followed them blindly and he had certain thoughts and viewpoints in philosophical and belief issues. In all works by Hakim Lahiji, his deep awareness of thoughts and beliefs of great philosophers, orators, followers of different religions, and different branches of Islamic thought such as Ashaereh, Mofawwazeh, Kisanieyeh, ... can be observed clearly. In this research we have tried to study about thought philosophy of Fayyaz-e-Lahiji and his attitudes towards mysticism which has been one of the common beliefs held by scientists and scholars in Safavid period.

Keywords: *Fayyaz-e-Lahiji, mysticism, discourse*

Introduction:

"Verbally mysticism means to know and technically it refers to a certain perception gained by focusing on the intrinsic nature of human being and during these paths, some discoveries will happen. There is

a reciprocal interaction between philosophy and mysticism and both have helped each other; in other words, they complement each other" (Mousavinia, 2004).

Hakim Molla Abdolrazzagah-Ibn-e-Ali Lahiji, famous for Fayyaz-e-Lahiji, was among prominent philosophers and orators of Shiats. He was trained in the famous philosopher's school called Molla Sadra and he was one of his best students.

"Always outstanding philosophers and orators have had their own line of thought and they held independence in thought. Although Hakim Lahiji was a student for Mirdamad and Sadrolmotaalehin, he had never followed them blindly and he had certain thoughts and viewpoints in philosophical and belief issues. Therefore, he judged about the difference between thoughts of his two masters on intrinsic nobility and natural nobility in his book entitled 'Alkalamatoltayyebat'. Also in some parts of his books he has quoted from scholars such as Sheikholraees, Fakhr-e-Razi, Khajeh Nasir Toosi, Ghoshchi, Taftazani, Azdoldin Iji, and Imamolharamain and criticizes their sayings" (Mousavinia, 2004).

In all works by Hakim Lahiji, his deep awareness of thoughts and beliefs of great philosophers, orators, followers of different religions, and different branches of Islamic thought such as Ashaereh, Mofawwazeh, Kisanieyeh, ... can be observed clearly.

He respected Quran and Islamic traditions, although he truly respected mind and reasoning. Hakim Lahiji was not a person to confine himself to outflows of the Holy Book or Traditions without considering absolute mind reasoning and narrated knowledge in his ideas on belief issues. Some castes such as Zaherieyyeh, Hashvieyeh, and Akhbarieyeh believed that we can see God and he has someone similar to him because he himself has said: "Arrahman-e-alalarsh-e-Ostowa (Taha/5).

On the other hand, he was not like a group of philosophers or mystics such as Sofiyeh and Bateniyeh that believed Quran and traditions are secrets that can be interpreted differently. They believed that the verse: "فانما تولو فثم وجه الله" (Baghareh/115) shows that you can think of God is wherever you look at. He looked at Quran and tradition considering the absolute logic and narrated reasons and if they opposed the logical thinking, he interpreted it appropriately. Thus, he reasoned regarding many items in verses and narrations and did not leave them unsolved with non-absolute reasons.

Historical-verbal investigation of belief thoughts of Shiat scholars in some mystic and verbal schools reveals that they have had some certain beliefs that have been changed after them.

This difference in viewpoints and attitudes has created some doubts from long ago on the part of Sonni (a caste of Islam) scholars and recently on the part of orientalist. The basis of these doubts refers to two doubts about knowledge originality of Shiat and the independence and historical permanence of Shiat thought. Although this doubt has been clarified by Shiat scholars, there has not been a complete and precise answer to remove the ambiguities due to lack of exact analysis of the dilemma.

In this research we have dealt with mystic and philosophical perspectives of Hakim Abdolrazzagh Feiz-e-Lahiji to introduce his line of thought about these issues and present some of his attitudes regarding some of these doubts.

Liberal mindedness:

Liberal mindedness and being knight has always been a specific characteristic of great scholars and scientists of Shiat world throughout history. Hakim Lahiji is also among those scholars who benefited from this noble feature. He never accepted to be quiet against the cruel deeds of Safavids government and in appropriate times he revealed and modified their behaviors. He delicately remarks to current cruelties in the society at that time within his religious book entitled: "هدية المسافر" along the lines explaining the duties of a traveler on a trip and specifically stated that: "and also we should know that any journey that is done to harm Muslims and to plunder their properties is void and even it may be considered as void trips and meetings. Sometimes people think that they are preserving their territory and repelling enemy and they think their travel is right and to answer this doubtful issue we can say that whenever enemy does a movement or you are afraid there would be a harm by their movements, it would only be necessary to avoid that enemy and remove the probability of any losses from the Muslims and there should not be any extra movements.

But those properties that are spent for ornaments and for make ups and life luxuries and are gained by force and different types of policies from the poor and widows and orphans or other vulnerable people are not righteous and they should not be spent to preserve Islam or Muslims. Most of this

spending result in damages to locations and hospitable areas and thus Muslims who are affected leave their countries and become beggars (ibid.).

Also the writers who record them should not appropriate these properties for themselves. And ministers, sheriffs, governors, and their coworkers should not do any harm. Also those who are responsible for religious locations should not think that they can make a living using these properties.

Fayyaz-e-Lahiji was among knowledgeable scholars who had been in classes of great masters of his own time and has had many invaluable works in all branches of humanity sciences, from Feghh (the knowledge about religious issues) to philosophy, from Hadith (narrations from Imams) to mysticism, and literature.

He was a philosopher and he believed in wisdom, but he was an outstanding figure in illuminati (knowledge of God) and he taught Hekmatoleshragh-e-Sohrevardi.

He was a scholar in theoretical and practical mysticism. He was a great poet and he could compose very great sonnets (Ashtiani, 2007).

He was proficient in wisdom, verbal arts, logic, literature, poetry, and tangible sciences and was very competent in all areas of knowledge (Safa, 1987).

Although most writings of Fayyaz was about belief, verbal, and philosophical needs of the society, he was not ignorant of Feghh and Islamic Foundations and knew them all (Lahiji, 2004).

Scientific and personal characteristics of Lahiji:

Independence of thought

Although he was a follower philosopher and he was a student for Sadrolmotaalehin, he never accepted him blindly and he has had a certain line of thought in philosophical and belief issues (ibid).

"He judged about the difference between thoughts of his two masters on intrinsic nobility and natural nobility in his book entitled 'Alkalematoltayyebat'. Also in some parts of his books he has quoted from scholars such as Sheikholraees, Fakhr-e-Razi, Khajeh Nasir Toosi, Ghoshchi, Taftazani, Azdoldin Iji, and Imamolharamain and criticizes their sayings" (Kousar Monthly Editors, 2000).

Intellectual and scientific features:

Hakim Lahiji was not a person to confine himself to outflows of the Holy Book or Traditions without considering absolute mind reasoning and narrated knowledge in his ideas on belief issues. Some castes such as Zaherieyyeh, Hashvieyeh, and Akhbarieyeh believed that we can see God and he has someone similar to him because he himself has said: "Arrahman-e-alalarsh-e-Ostowa (Taha/5) (God resides in heavens).

On the other hand, he was not like a group of philosophers or mystics such as Sofiyeh and Bateniyeh that believed Quran and traditions are secrets that can be interpreted differently. They believed that the verse: "فانما تولو فتم وجه الله" (Baghareh/115) shows that you can think of God is wherever you look at.

Ghazi-e-Tabatabaei praised his excellence in deep thoughts as follows:

"Those who have mentioned Lahiji have praised him to be a real researcher. As it has been mentioned in 'Gohar-e-Morad', he has used only those words that have been tested and he has not talked like some or the writers who have been extraordinarily conservative in their books and their avoidance to violate cruel people's rules have forced them to follow others and avoid telling truth. He was not biased and was not an imitator. He only accepted those that have had a right reason (Haghdar, 2000).

Although he had devoted his efforts in writing to write books on belief and verbal and philosophical issues due to the needs of the society, he had been a master in intellectual sciences too. Natayejolakhbar stated that: "Molla Abdolrazzagh has been one of the most intelligent and genius people in intellectual and narrative sciences (ibid).

But the writer of Riazololama has written about him that: "He did not have much knowledge about Feghh and Hadith and conceptual sciences", and this claim was not right because first: this was the mere method used by the writer of Riazololama that philosophers and mystics not being scholars in religious issues and Arab literature were introduced to the field; for example, he wrote about famous philosopher in Tabriz called Molla Rajabali that he was an austere, knowledgeable, hakim, skilled, and mystic person but he did not have any knowledge about religious, literary, and Arabic language issues. Anyway, these incorrect naming were not used only for Molla Abdolrazzagh (ibid).

Of course, we should not expect a philosopher to be as outstanding in Feghh and Osoul and Hadith as he is a scholar in wisdom and philosophy. We should note that great men such as Mirdamad were

exceptional because they were both famous Faghih and philosopher. Molla Abdolrazzagh stated in his poetry book that:

چه شبها که در حجره خوابم نبود
چه جا داشت نامم که آبم نبود
ز تفسیر و آداب و حکمت تمام
ز فقه و حدیث و اصول و کلام

Many nights I could not sleep not only bread, but also there was no water

Feghh, Hadith, Osoul, and verbal were altogether being interpreted completely

(Lahiji, 1994)

Also Hakim Lahiji was introduced as the head of Hozeh-e-Elmiyyeh Ghom (Islamic school of Ghom) and he trained a student like Ghazi Saeid-e-Ghomi who had been the judge in Ghom for a long time and as Ayatollah Khoei has stated about Allame Tabatabaee: "he made himself a victim by writing scientific and philosophical books needed in the society and did not want to be 'marja-e-taghlid' (a religious referent). Our figure has also been victimized in the same way (ibid).

Moral and social characteristics:

Hakim acted in a way that the religion has ordered unlike those who were solid and ignorant like mystics. On the other hand, he was a complete servant of God and he was cut from all except God. Also he utilized a good appearance for spiritual completion and to achieve real happiness and he had a deep belief in God and he always stated it as a motto that the faithful friends of Imams and scholars have been like that.

Mystic terms in poems composed by Fayyaz:

Here we would like to look at mysticism history and by using its powerful philosophy define it and recognize its 7 phases. Thus, the best way to do it would be to refer to poems and sonnets composed by Lahiji and presented in his book of poems (Divan) about different phases of mysticism.

There have been 7 steps in mysticism based on ideas posed by scholars in the field and mystics that are as follows: Search, Love, Knowledge, Monotheism, Bewilderment, Poverty, and Death.

Search:

Verbally search means to look for something (Almasader) (Afrasiabpour, 2006). Also technically in mysticism it means 'a follower' who has passed and denied natural passion and carnal desires and unravels truth and moves from pluralism to unification to be a complete human being (Latayef, ibid).

"It is the one who is reminding God day and night. Anyway, 'search' is in fact the first step in mysticism and it is a state found in heart of a mystic to enforce him to look for knowledge and to search for truth and hope. 'A surveyor' has this sense and the desired goal is God that is the final destination of the follower" (Hojviri, 2003).

Fayyaz says:

| | | | | | |
|--------|----|-------|----------------|--------|-------|
| کتابست | هر | زیب | تو | نام | تا |
| | | | محفوظ | انتخاب | ز |
| نباشد | | محبتی | حرف | گر | نتوان |
| | | | از | شدن | شده |
| سعیدم | | میرزا | ز | فیاض | چون |
| | | | جگر ز آب محفوظ | تشنه | |

Your name makes any writing beautiful

we are delighted by choosing you

If there is not a love among us here

we can not enjoy your written name

Fayyaz! I am happy about the writer

as a thirsty person enjoying water

(Lahiji, 1994)

In second parts of the lines, it has been mentioned that the whole life and survival of the searching person is bound to his choice. Also in second part of the third line, the amount of search sense has been compared with the thirsty sensed within the liver and the way to reach mysticism has been compared with being able to use water. It can easily be understood from the poem mentioned that Fayyaz considers the searching person thirsty and mysticism as water.

Love:

Fayyaz has defined love as follows in the forthcoming lines:

عشق را اهل غرض وسواس گفتند و مرض
کش مداوا کار بقراطست و یا جالینوس
راست گفتند این مرض باشد ولی عشقی که هست
مایه آمیزش داماد شهوت با عروس
گر به نام عشق خواند این مرض را جاهلی
شاهی نیز همنامست با تاج خروس
گر بود در اصل خواهش مشتبه هم عیب نیست
گونه خورشید می ماند به رنگ سندروس
ور شمار پهلوانان رسم است و گيو و توس
عشق روحانی ست بی رنگی و زهر آرایش

Spiteful people consider love as a disease cured only by Hippocrates or Galenic
They are right about it, but it is love that gathers bride and groom together
If an unwise call this love as a disease cockscomb can also be called a crown
If there is a misunderstanding in this it is as clear as the color of sun in sky
If the hero consists of Giv & Toos the divine love is colorless and bare

(ibid.: 93)

Fayyaz stated that the real and divine love is completely different from the love considered by the layperson. He uses similes and compares the two love concepts and says that the real love is like crown and the passion love is like cockscomb.

فیاض بیا که عشق بارت دادست
وز فتنه عشق زینهارت دادست
Fayyaz come and see what is brought by love it has warned about worldly love

(ibid.: 83)

The biggest and most dangerous location where a mystic steps in is to identify the measurement criterion for being a true lover. Love in mysticism opposes mind in philosophy and therefore we can not present a complete description for it.

Fayyaz-e-Lahiji has talked about love a lot. The following lines are extracted from his Divan:

عشق آمد و آتش زده بر نیک و بد ما
ای دامن ارباب ملالت مدد ما
ما گلبن نوبالو عشقیم
جز ناله بلبل گلی روی سبد ما

Love came and changed all right and wrong oh, you suffering do help us

We are new blossoms in love affairs there is nothing for us unless sorrows

(ibid.: 40)

In these two lines it becomes clear that like other philosophers and poets Fayyaz believes that: love inflames the body and heart and turns all mischief into ashes because absolute ash is absolute purity and a lover is like ashes and thus he/she is purified and he/she is ready for mysticism.

Also in lines above, love has been defined as an elixir and purifier of spirit. Love, as viewed by Fayyaz is a requirement for mysticism and he claims that no one can reach God without fighting against mischief within him/her and you can not pave the way without that to benefit from gifts of God.

تجرید و تجرد ره کاشانه عشق است
هر خانه که بر دوش کنی خانه عشق است

Isolation and separation is the way to love wherever reached so is love homeland

(ibid.: 88)

He also considers that love is achieved by isolation and separation. In other words, mysticism should pass through love.

Fayyaz believes that the lover does not wait to realize his love and mysticism, but he is permanently moving and is trying to reach love as a butterfly is turning round light:

ای طفل بهانه جوی برخیز
پروانه ز پا نمی نشیند

Oh nagging child get up and do something

a butterfly never stops moving

(ibid.: 76)

Knowledge:

دور افکندن نشانه خواستن است
ویران کردن برای آراستن است
پستت کردند تا بلندی طلبی
افتادن دانه بهر برخاستن است

Putting aside means to want it

ruins are done to build new ones

They made you inferior to ask promotion

the seed to lay down to is rise it

(ibid.: 121)

Knowledge is the same as science for scholars and every scientist is aware of the most High God and any mystic is a scientist. But as these people believe, knowledgeable is the characteristic of a person who knows different names of God and his characteristics and approves him in all sayings and rejects all bad ethics. He/she considers God as observant of all the actions and they are to avoid worldly desires and they should be busy with remembering God all the time and they should refer to Him (Yasrebi, 2010: 141).

Fayyaz has had two lines in his quadrants where he wanted to say that if you do not enter this territory, you can not achieve knowledge and science.

دیده به وصال جز به دیدن نرسد
از ناله و پیغام شنیدن نرسد
هر چند فریاد زند میوه فروش
در کام اثری جز بچشیدن نرسد

Seeing God can not realize without eyesight

you can not achieve it by complaints

Although a vendor cries to sell fruits

they can not be felt unless through taste

(Lahiji, 1994: 90)

He stated that knowledge is highly important in mysticism and if a person does not conceive science and power, he would not reach mysticism.

Monotheism:

Verbally this means a conclusion about the unification and truth seekers consider it as the isolation of divine nature of God from the others in imagination or conception or dreams or minds of creatures (Yasrebi, 2010: 137).

The following lines are some examples of poems composed by Fayyaz about God:

آنان که خدا را به نظر می دانند
راهی به مؤثر از اثر می دانند
جمعی که قیاس گل گرفتند ز خار
معلوم که از گل چقدر می دانند

Those who imagine about God

think that there is a way to see Him

Those who compared flower and teasel

it is clear how much know about flower

(Lahiji, 1994: 119)

Also in another part he composed the following:

بسم الله الرحمن الرحيم
پیش نهالی ست ز باغ حکیم
با الف ابجد لوح خداست
طفل خرد را به خرد رهنماست

In the name of God, the beneficent, the merciful

a twig of the heavenly garden

The tabula formed of alphabet containing the name

leads the young mind to wisdom

(ibid.: 51)

Then the poem goes on to say:

دشت ازل یکسره میدان اوست
ملک ابد عرصه جولان اوست

The whole universe is bound to Him the eternity is also bound to Him

(ibid.: 57)

Bewilderment:

It means to be wandering and believers consider it as the thing found in hearts of the true believers when they think of God and their thoughts are directed by God.

Fayyaz talks about powers and capabilities of God within the following lines and shows that all people are bewildered seeing these powers:

بیا ساقی اسباب می ساز کن
سر خم به نام خدا باز کن
خدایی که گردون و گردان از اوست
زمین و تن و دانه و جان از اوست
حکیمی که گردون و گردان نهاد
به خم بدن باده جان نهاد
زمین و زمان خرم و نغز از اوست
چراغ خرد، روغن مغز از اوست

Oh Saki! Come and serve drinks

in the name of God do everything

The God who has created everything

earth, seeds, body, spirits belong to Him

The wise God that created all

enlightened our spirit with life

The earth and time are nice as he wants

the light of wisdom is fired by Him

(ibid.: 68)

And then we see the following line in the poem:

نیاز بی قادری چنین نام به
در بسته چاره را چاره ساز

In the name of such an able who does not need and who opens all closed doors

(ibid.: 233)

Also in another line we can see:

من ضروری نقص به خدایا
به نزدیکی تو، به دوری من

Oh God, I swear to my incompleteness to your closeness and my remoteness

(ibid.: 373)

We can find a sense of humbleness and respect along with bewilderment and acceptance in all poems composed by Fayyaz.

Poverty and death:

Poverty: it is defined as the one who is always in need by mystics. Abutorab-e-Nakhshabi has said: the true nature of wealth is such that you feel you do not need the help of anyone like you and the true nature of poverty is that you need the one who is like you (Attar-e-Neishabouri, 2002: 297).

Fayyaz believed that humans are always in need. But some understand this poverty and try to get rich and some ignore this truth until death comes to them. He thinks that being rich means to cut from worldly needs as he has remarked it in the following lines:

هر کس که تعلقش به هستی بیش است
گر بگذرد از خویش به جای خویش است
تا هست، گذشتن، هنر درویش است
وقتی که نباشد همه کس درویش است

The one who over-belongs to this world if abandons it can find his truth

This can be done only by a Darvish when there is nobody, you see Darvish

(Lahij, 1994: 70)

Or in another part he says:

هر دل که هوای عالم راز کند
باید گره علاقه را باز کند
دام است تعلقات دنیایی دام
در دام چگونه مرغ پرواز کند

If you like to see the secrets' world you should cut from all your belongings

Worldly belongings are like traps how can a bird fly in a trap?

(ibid.: 137)

Fayyaz also stated about doom that the mystic is interested in doom and finally meets death. He believed that we should abandon belongings to reach doom and should only seek the real path or right path. We can see Fayyaz's ideas through the following lines:

بگذر ز ره و رسم، سعادت این است
بگذار هوای دل، شهادت این است
برخیز ز عادت ار سعادت طلبی
در ملت عشق خرق عادت این است

Forget about gold and traditions, this is path forget about worldly desires and martyr

Forget about seeking comforts in your life it is love changing everything to miracle

(ibid.: 86)

Also he believed that you should doom to reach your love:

ما خاک وجود خویش را زر نکنیم
خود را با خاک تا برابر نکنیم
ما را به در دوست وجودی نهند
تا سر ز گریبان عدم بر نکنیم

We never consider ourselves as gold we are as humble as soil on the earth

We are never let to enter His destiny

unless we forget about the other beings

(ibid.: 421)

In a poem, Fayyaz states very nicely that for only a moment with God you should sacrifice yourself. In the following poem, it is clearly observed that Fayyaz believes that you should reach doom to reach God.

جان فدا کردم که تا شد وصل او یک دم نصیب
عمر جاویدست می گردد کسی را کم نصیب
تیشسه غماز راز کوهکن را فاش کرد
حسن رسوا گشت چون شد عشق را محرم نصیب
عشرت این گلستان وقف که شد یارب که شد
غنیچه را قسمت ملال و لاله را ماتم نصیب
عمر باقی بود و روز تیره تا پیری کشید
شد شب عمر مرا آخر صباحی هم نصیب

I sacrificed my body to see him for a moment

immortal life can be conferred to few

The righteous axe revealed the secret of digger

love and its companionship makes fame

Who was given the joys of this garden my God?

Buds get upset and tulip mourn always

I was alive and I was suffering until old ages

finally I reached the dawn you promised

(ibid.: 103)

Conclusion:

Fayyaz-e-Lahiji was one of knowledgeable scholars who had been in classes of great masters of his era and knew about all branches of humanities from Feghh to philosophy, Hadith to mysticism and literature and has had many valuable works in all these fields.

He was a follower philosopher and believed in wisdom but he was a prominent figure in Eshragh and was teaching Hekmatoleshragh-e-Sohrevardi.

He was a scholar in both theoretical and practical mysticism. He could compose nice poems and could compose sonnets.

There are two cultural joys remained of Fayyaz: first writing short and long scripts in philosophy, verbal arts, and mysticism that have not been critically investigated yet. The other one is his poetry which is really a shell containing very invaluable pearls. Many of his poems were novel and pioneering in literature which were hard to read and think on due to linguistic and poetical structures.

Hakim Lahiji was inspired by the pure religion posed by Mohammad (P.B.U.H.) and integrated science with performance and believed that the science without acting for people's pleasure would be a vast cover to lead human beings to doom. He did not select isolation but was permanently among people to do his duties and to direct people.

Also Hakim Abdolrazzagh Fayyaz-e-Lahiji was among intellectual orators in 17th century who has been in classes of Molla Sadra directly and has been a host for Khajeh in his reasonable verbal arts and deeds. He has greatly talked about verbal arts in his three books entitled: faith's capital, desired pearl, inspiration signs. Specifically in his third book he has used minute philosophical points to prove religious discussions. He has dealt with issues such as worldly instinct in all his books. But in first book it was very brief, in second book a more detailed one, and in third book he has talked about it in great details and descriptions and reasoning.

Fayyaz-e-Lahiji's attitude about mysticism was divided into steps. He believed that mysticism comprises of effective and real steps. Also Fayyaz believed that we should move towards mysticism along with wisdom and purification.

Fayyaz believed that we can not walk in mysticism without denying the religion and considered mysticism without religion as an impossible path.

Mysticism and love is a path where our body can not pass through. As all other mystics believe mysticism is to strengthen spirit, Fayyaz believed that this is a path isolated from physics. Also Fayyaz believed that this is a very difficult task and there is not any comfort or imagination there.

Fayyaz believed that we should flame and change into ashes in love and when changed into pure ashes we can see our true nature in a mirror of ashes. Fayyaz always tries to draw a mystic's life and

his mysticism in his poetry. He does not consider love as something isolated from mysticism and believed that they come successively. A mystic never wants to be motionless even for a moment to reach mysticism and love.

The useless nature of this world and its vain has been clearly shown in lines in Fayyaz's poems.

Fayyaz considered mysticism consisting of different stages and he always stressed that mysticism is a very difficult path and if someone wants to enter it, he should have passed many other phases. Also he believed that mysticism was a path that should be spent lonely. In his poems, Fayyaz remarked that follower and leader is meaningless and mysticism is personal and only one path is available for any person.

He considered that there is not a single path for all to walk in. Everywhere in his poems you can see a combination of mysticism and philosophy. He always stated through his poems that mysticism from early wisdom is impossible.

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